

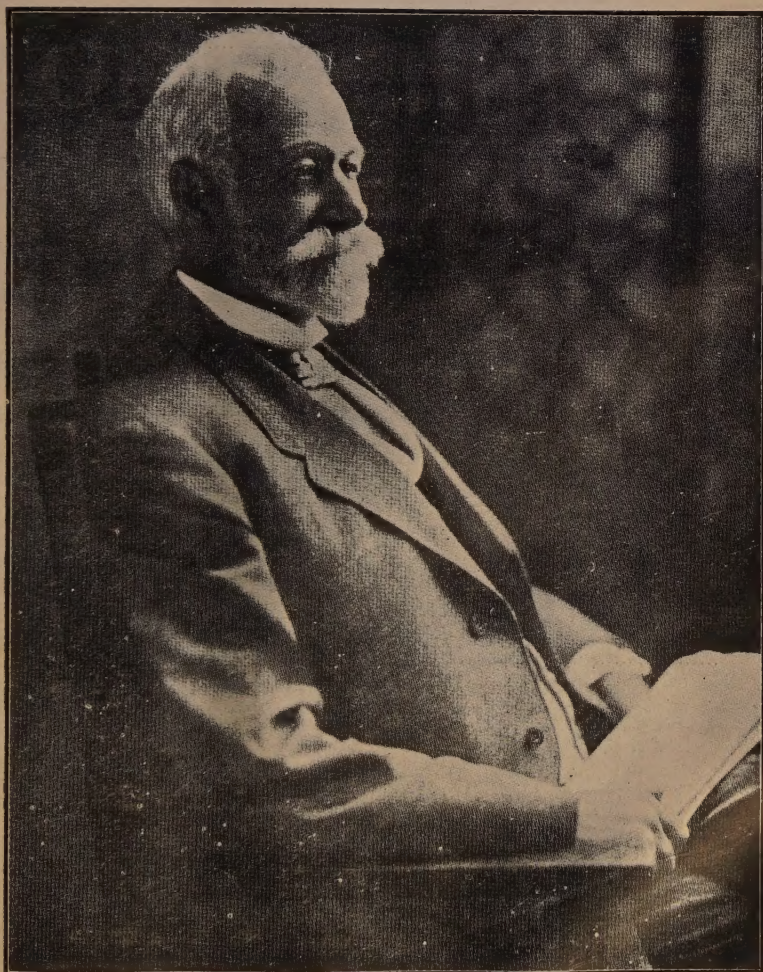
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AUGUST, 1913

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THE KOREA MISSION FIELD



THE LATE MR. L. H. SEVERANCE
— FRIEND OF MISSIONS

SEOUL

KOREA

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THE KOREA MISSION FIELD

VOL. IX

AUGUST, 1913

No. 8

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EDITOR.—LILLIAS H. UNDERWOOD.

ASSOCIATE EDITOR.—H. H. UNDERWOOD.

BUSINESS MANAGER.—Mr. GERALD BONWICK, the Tract House, Seoul.

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Mrs. BONWICK, 28 Weston Park, Crouch End, London, England.

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NOTES AND PERSONALS.

June is a month full of events in the stations which boast mission institutions, like Theological Seminaries, Bible Institutes and Colleges, but this year there was added a large mission conference, the dedication of two new medical institutions, and the meeting of Presbytery in Seoul.

The Annual Conference of the Methodist mission, and of the Woman's Board of the same mission opened in Seoul on June 6th. It was a pleasure to see the faces of so many friends from the inland stations, tho we were sorry to see how tired and worn some of these faithful workers looked. The conference was honored by the presence of Bishop Harris, Bishop Bashford and Bishop Hiraiwa we hope for a full report of this conference from the official reporter.

On Tuesday the tenth of June, a reception was given by the ladies of the M. E. mission in Seoul at the girls boarding school—Ewa Hak Tung for the three Bishops. The girls of the school who sing beautifully, under the tuition of Miss Harmon gave a delightful musical program. A very large number of guests were present many of whom being from the country stations added the more to the pleasure of the occasion. Refreshments were served by the ladies of the mission.

A bevy of lovely children added to the beauty and attractiveness of the event and nobody wanted to leave, but all were ready to quote the good old hymn.

“My willing soul would stay
In such a frame as this
And sit and sing herself away
To everlasting bliss.”

On Wednesday, June 11th the closing exercises of the school for European children in Seoul took place at Ewa Hak Tung. This school is presided over by Miss Van Waggoner under whose tutelage the children have evidently made extremely satisfactory progress. It is with great pleasure the parents contemplate an added grade for the coming year, making it possible to keep some of the older ones yet another year in Korea.

The 2nd Annual Commencement Exercises of the Methodist Theological Seminary took place in Seoul on Thursday June 12th. Dr. Hardie presided. Seventeen young men were graduated and are now ready to take up full pastoral work. We congratulate ourselves on this fruit of our labors, which means so much to the young church.

On Friday, June 13th the dedication exercises of Severance Medical College just completed, took place. The large room was filled to overflowing with foreigners and Koreans. The American Consul, Mr. Scidmore, the Chief of Staff of the Government Hospital Dr. Fujita, Surgeon General, Dr. Avison and others occupied the platform. Dr. Underwood presided. After prayer and reading of Scripture by Dr. Gale, short addresses—all of which were afterward given in Korean, were made by, Dr. Underwood, Dr. Avison and Dr. Fujita. After the dedication announcement by Dr. Underwood and the prayer by Rev. Pastor Han and a benedictory prayer by Col. Hoggard of the Salvation Army, the building was thrown open for inspection and refreshments were served by the hospital ladies.

The closing exercises of the Pierson Memorial Union Bible Institute took place in the Central Presbyterian Church in Seoul on Saturday, June 15th, Dr. Underwood presided, music was rendered by a Quartette of girls from Ewa Hak Tung, also by extremely good singers from Paiwa Hak, Y.M.C.A. male chorus. There were 21 graduates. Rev. Dr. Clark delivered the address of the occasion.

The Annual Meeting of Seoul Presbytery took place on June 13th, Rev. Mr. Han Suk Chin the moderator was in the chair. The work of the Presbytery was reviewed, and delegates to the Assembly were elected. An important step was taken in choosing a committee to represent all the churches of the city so that all matters concerning union meetings or general gatherings may be presented to them, and the arrangement of curriculum, appointment of leaders and teachers, etc. for general classes as well as for the Annual Bible Study Conference held for the sections adjacent to Seoul territory, may come under their supervision.

Seoul was crowded with guests during the week ending with the 14th as a large number of missionaries going to language class passed through on their way to Pyeng Yang, as well as the members of the Methodist Conference not yet returned to their stations.

Among others we were delighted to note the return from America of Rev. Dr. Noble and Dr. Follwell both of the Methodist Mission, who have left their families behind. It is hoped however that Mrs. Noble and Mrs. Follwell who are seeing children settled in school, will soon join us again.

In Pyeng Yang The Presbyterian Theological Seminary held its closing exercises on June 14th. Rev. Dr. Reynolds of the Presbyterian Mission, acting President in Dr. Moffett's absence was in the chair. The address was made by Dr. Underwood. The Seminary graduated 33 students. At latest accounts the class for the coming year will number 207. The grade for admission is gradually being raised, as educational advantages are being increased. These young men however, although as yet not greatly learned in the world's wisdom, generally represent the most earnest spiritually minded and capable of the Presbyterian Christians, and the church looks to them with hope and confidence for its guidance in the near future.

On Wednesday morning, June 12th the closing exercises of the Pyeng Yang Union College took place; Dr. Baird presided. The Rev. Mr. Erdman of Taiku delivered the principal address. Nine students were graduated of whom 3 delivered orations. The dedication of the new college building took place on Tuesday. We all rejoice and thank God for every educated and trained youth who steps out of these Christian institutes ready to take up the work of uplift and purification against the forces of darkness and sin, and we congratulate those who have toiled so faithfully another full year to make them ready, as well as the brave fellows who against long odds have struggled to work their way thru college. We rejoice that they have succeeded well and look to see them all speedily occupied as leaders in the churches schools and hospitals of Korea, and leaving the impress of the Spirit of Christ wherever they go.

The following note comes to us from a private letter sent to a friend with whose consent we take the liberty to publish it, knowing that the Rev. Mr. Talmadge will be glad to have the rest of us share in the good news. "I have been laid up with typhoid but, thanks to God, have had only a slight attack and am attending to business again to-day. Mrs. Emerson (Mrs. Talmadge's mother) has had an attack of appendicitis about the same time, and has experienced an almost miraculous recovery. Dr. Wilson performed a practically hopeless operation with surprising results."—J. V. N. TALMAGE, Kwangju.

The Rev. Mr. Kagin of Chung Ju, left on furlough for America on June 18th. We understand that a little party of others homeward bound, including Miss Johnstone, will prevent Mr. Kagin's trip from being too lonely. Here is wishing them a happy return.

Miss Lucile Campbell who has been quite ill for some weeks in Kobe has returned we are glad to say, somewhat improved by the change.

We are grieved to hear of the illness of Miss Rae Mills. We learn that she has been ordered to the mountains of Japan for the benefit of the change. We all hope that she will speedily regain her health.

On Sunday, June 15th the Myo Dong Church of Seoul was happy in the installation and ordination of its new Pastor Kim Paik Won. The Rev. Han Sok Chin was in the chair, the sermon was preached by Dr. Gale, the charge to the Pastor was delivered by Dr. Underwood and the charge to the people by Rev. Ye Won Min of Chong Ju. The ordination prayer was made by Rev. E. H. Miller. The Church as well as the court yard was filled with Christians. The communion service was administered by the new pastor and the Rev. Mr. Toms. This little church is to be congratulated on thus rounding out its life and attaining its majority as a full grown and fully equipped body for the service of the King.

Late in June came the news of the recall Mr. L. H. Severance, the friend of missions, as he was of every good cause, as he was the friend of his Lord and Master Jesus Christ, and of all that concerned the welfare of His Kingdom.

Mr. Severance however not only befriended Korean Missions, he was the personal friend of many of us, as he was of hundreds of other missionaries no doubt, and doubtless they feel as we do, that he was in particular "Our," Mr. Severance. Our girls' and boy's academies in Seoul, and our churches, have felt the blessing of his loving care, but especially has he stood back of Severance hospital in a way that has made it one of the best equipped and manned institutions of the kind in the East. Like a guardian angel, as indeed in a sense he was, he has stood back, of our medical staff, and nobly seconded every effort to make that hospital and college a blessing to Korea.

These losses come to us, no doubt to teach us to lean more in faith on God, and that no man is absolutely necessary to the success of Gods work. Perhaps too, young Christians may be stirred to make ready to fill these vacant places in the ranks. But whatever the lessons, are—and we pray that such costly ones may not be ill learned—the Christian world will grieve with us all to-day, that it has lost such a man as Mr. Severance, a faithful steward and servant of God, who has entered into the joy of His Lord.

We were sorry to hear that Pastor Kil of Pyeng Yang was obliged to undergo a very serious operation in June. Our last news was that the surgeons. Drs. Follwell and Ludlow considered the outlook for his recovery promising. Many prayers have been and are offered for his entire cure. He is a man greatly endeared to Koreans and foreigners.

We were glad learn that Mrs. Bernheisel of Pyeng Yang had safely recovered from the Typhoid fever which laid her low for some time, and that Mr. Bernheisel is now also out of quarantine. Some people would never take a rest unless it were enforced in this way, and tho we sometimes object to our illnesses being called "rests," yet they are in a way, as a change of work is a real rest.

Rev. Mr. Sharp of Chai Ryang was obliged to bring his little son Jamie who has been very ill from the results of Diphtheria, nearly all winter, to Seoul for a operation, which we believe is expected to prove very successful. The journey from Chai Ryung to Sariwan, the railroad station, which in the past has been both long and trying, often taking from four to six hours, was easily accomplished in a public automobile in forty-five minutes, thanks to the good new roads at length completed.

It is thrilling to read the news in these days, and see how governments, business companies, and men of genius and action, are all being used to make straight in the desert a highway for our God. How every means of transit is being increased and facilitated, every means of intercommunication is being improved and multiplied, so that the other day when the Chinese government asked its own people to pray the news was flashed round the whole world and back here to Korea next door to China, and we had the privilege of praying too. He whose right it is to reign, *is coming*, and a way is being made for His messengers, and His armies over sea and land. So come quickly Lord Jesus.

We learn that the language class has proved very successful this year, and was attended by more of the older missionaries than, ever. A very delightful concert was given on the evening of the 27th greatly enjoyed by everybody.

Hearty congratulations to Capt. Lord of Song Do! We are told that he who getteth a wife getteth a good thing, and tho this may sometimes seem questionable, certainly in the case of Captain Lord it is gospel truth, for we are sure there are no better things either in the Salvation Army to which she belongs, or among women and wives, than Captain Newnan, who conferred her hand upon him in matrimony on July 14th. Long life, and successful happy service to them both.

We are delighted to be informed on good authority that Dr. Goucher of the Methodist Foreign Mission Board expects to pay a visit to Korea in the early Fall.

AN EXPLANATION.

Mr. Hollister of the Millennial Dawn Society states that we published "a slanderous statement" relative to their association, "over Mr. Bonwick's signature without his permission." The article signed by Mr. Bonwick was a printed circular

which he prepared at the request of the Tract Society committee, published over his name, and sent to every missionary. We with others received it, and as such printed circulars are considered public property, we reproduced it on the pages of the Field. Mr. Bonwick states to us that the only thing he would wish to change, was the expression "masquerading," which he would not have used had he expected the letter to appear in the Field. He also states that he did not feel aggrieved at our publishing this paper or he would have notified us of the fact.

Although Mr. Russell and his followers may not intend to "masquerade," in the use of the various names under which they propagate their belief, they certainly are likely to mislead, as these names do not indicate in any way the wide difference in teaching. What we consider grave error, goes under names appropriate to accepted truth, and this is the pity of it and probably the reason for Mr. Bonwick expression.

Mr. Bonwick's statements we understand, were made on good authority, but Mr. Hollister sends a periodical in which it is asserted that Mr. Russel does not ignore the Holy Spirit in his teaching, and does acknowledge the existence of a kind of Hell. It is not easy to formulate a creed for these teachers, but what they plainly acknowledge and every where proclaim, as their belief about the nature and work of Christ, is enough to put us all on our guard. We are sorry Mr. Hollister feels aggrieved, and would be sorry to misrepresent him, but we are in duty bound to do all that we can to protect our sheep, as good under shepherds, hoping and praying meanwhile, that Mr. Hollister himself may come into clearer light.

A LETTER FROM AN EVANGELISTIC WOMAN WORKER.

Island of Choto, May 28th, 1913.

I have been out from Chai Ryung for a number of days, this being the third Bible class of one week's duration since leaving. It will be full thirty one days before I can return.

I am going to give you an account of this trip because it differs from any I have ever had, and will interest you.

We left the mainland in the evening and set sail for the Island. The sailors had taken too much "sool"* to have very clear minds, and this resulted in our being anchored in shallow water over 3 miles from the right landing, at midnight. The sailors left the boat and old Elder So (a brother of Pastor So, Bible woman, and cook, all tried to sleep in that little "sampan." At daybreak the tide came in rapidly. The boat tugged frantically at the anchor but it remained steadfast. Then we commenced to bail out the water. Next the biggest, burliest and fiercest boatman came on board, and soon he had us sailing toward some steep rocks, where we had to land. Thankful for the light which was beginning to flood the world, I climbed up and up. At the top looking down on the

* Beer.

other side, I could see in the distance the dim outline of a sandy beach. I scrambled down as rapidly as the thorns and thick growth of under-wood permitted, and at last reached the secluded beach. How separated, set apart! One felt like a modern Robinson Crusoe or, at least a distant relative of Swift's Family Robinson. Looking out to sea the boat that brought, us was fast disappearing with full inflated sails. First it looked like a huge mother eagle eager to reach its young, and finally it reached the proportions of a wren, and after a little, nothing but the wide expanse of blue green sea remained. *Alone with God, I heard and answered.* The stillness was at last broken by Elder So, and the two Korean women coming down the cliff carrying the baggage, and Korean like, talking of the poor prospects for breakfast. I will always be thankful for my first hour alone on the Island of Choto. God is calling-calling always calling, but we can not hear—for other sounds are all around and fill our ears.

The pangs of hunger laid hold of my little fat cook, so that she committed the sin of the children of Israel, and murmured against God for bringing us to a place that had no water. Then we all scattered in different directions to search for a spring, and sure enough there hidden by a clump of blooming lilacs and bridal wreath, was a clear, sparkling stream of fresh water. Our thirst was quenched, the cook rebuked by more than words, and soon our breakfast was cooking over a fire we built on the sand. Rice for the Koreans, and eggs and coffee for me.

Elder So went in search of inhabitants, and we basked in the rays of the sun as we lay on the warm sand. In the evening he returned, and we followed in his wake. I was conscious of a steadily growing appetite, so invigorating is the air.

A walk of ten *li* or over, was relieved of part of its hardships by the lovely flowers on all sides of us, and of all kinds and colors, from the pale cheeked lillies of the valley to the pink trailing arbutus meekly bending its sweet face close to mother earth, and giving out to the passer by, exquisite fragrance, suggesting a meek and lovely life which God makes fragrant to weary travelers on this sin cursed earth.

There are one thousand people on this Island, and twenty-five Christians. This little group started with the idea of getting political power. It is ten years old. Twelve men, three boys, and ten women who believe because their husbands tell them to believe. On this Island one comes into close touch with old Korea and her customs. There is not a widow under fifty years here. When a woman's husband dies or goes away for a long period, a man who needs a wife comes to her house at night with some of his friends. He binds the widow and puts her on his back and goes off to his house. If he is not strong enough to bind her, his friends assist him. She is forced into becoming his wife no matter how she loathes him, her resistance is futile. One of these widows came to class yesterday. She looked like a caged deer which had finally submitted because her strength was all gone. Her deep dark eyes were full of pathetic questionings. The Gospel seed has been sown in her mind and we will wait for the harvest.

I met the grandmother of a girl who died of poison. Her throat was sore and the family (so called believers) put a snake on her neck. The snake bit the sore throat, and the parents looked to see her recover. Alas! in less than twenty-four hours her body became black and swollen and she was a corpse.

Here we met the paralytic, the blind and the dumb, and one covered with sores. How one longed for the healing touch like Him whose life was filled with ceaseless ministries on great and small. His power will heal their sin sick souls.

Only one of these women here can read. Their ignorance is startling in the face of the fact that some of them had been believing for ten years. Poor little ones in Christ! how can they grow without food, and there is only one food for the children of God—His Word. We have started a class, and they are being taught the syllabary "Lessons on Prayer" and the "Birth of Christ." This is the *first time* they have ever studied. Though the men of the church had a class of a week for men last winter, no woman was admitted. The little church was full of unbelievers both last night and the night before. We teach all the morning, and at night, and spend the afternoon in preaching in the heathen homes. Devil worship dominates every village, and the so-called Christian women have never led any one else to Christ. Their excuse is "we know nothing but work." These ten women represent four different villages. The heathens are beginning to persecute us. Satan sees that God's word has entered and he is contending for his victims.

I see with the eye of faith a large church here, and its members purified and waiting for His appearing. "Faith triumphs where human probability ends."

Pae Yup, June 1st.

My trip to the largest Buddhist Temple in Whang Hai Do will interest you. It is located at Pae Yup. Oo Moksa and his wife accompanied me on this trip. It is about 16 miles from Chonsan. The last $3\frac{1}{2}$ miles we travelled on foot. Just before, one gets the first glimpse of the temple built more than 1,200 years ago, one enters an avenue of old trees which reach far up toward the Heavens and whose branches meet forming a green lofty canopy which effectually screens one from the burning sun's rays. On emerging from this walk the first thing one sees is a low fall of clear cool sparkling water. On the right stands the Temple and on either side of this are the tile roofed homes of the Priests and Nuns. The nuns led me in separately through a stone wall.

Not many years ago there were over 200 Priests and Nuns now the number has decreased until but twenty-five remain.

The superintendent over all the affairs of the temple, is a man who attended our mission school in Seoul for two or three years. Oo Moksa said he was studying the Bible and did not have light as to which was the truth.

There are women, old grey haired devotees of Buddha who have

lived in that convent for 40 years. Here I got my first introduction to unmarried Korean women, who for the sake of their religion gave up the world and all the things therein to spend the time in studying the Doctrine and Prayers, much like the Roman Catholic nuns in many ways. These nuns have their heads shaved, and do away with their skirts, whereas the Romanists take the veil. They have a certain amount of culture which made some of them very attractive to me. They all accepted the Gospels of Mark and tracts we gave them. O Chosa of Chang Nun has been a devoted worshipper of Buddha for ten years. He spent four years studying in Japan and is a very humble follower of Christ. We saw his mother bowed in prayer before the brass image of Buddha. She thinks her son deluded but we all know her son's prayers to the Living God will be answered and she be numbered with the saved.

Faith mighty faith, which sees the promise
And looks to *that* alone
Laughs at impossibilities
And cries it shall be done.

KATHARINE McCUNE.

ITINERATING NOTES.

If these notes leave a somewhat mixed impression on the mind of their readers it will be because the writer has mingled feelings when he thinks of the Churches from which they were gathered. The Korean Church surrounded as it is with difficulties sometimes does surprisingly well in face of them all. At other times it shows distressing weakness even after all reasonable allowances are made. The exponent of the P. & O. theology and the supporter of the missionary enterprise may both have undoubted facts to go on when in their respective ways they either condemn or idealise the Christian convert. Rudyard Kipling makes his typical British soldier say.

"We aren't no thin red 'eroes and we aren't no blackguards too," I would put it rather differently and say that the Korean Christian like any other is both a hero and at the same time a very weak and disappointing man. It is not a question of the point of view, but a question of the constitution of humanity. He is a man and that is saying the best and the worst of him.

These notes were gathered among the nine Churches of Namhai island.

Last year there appeared in the *Christian News* the story of a Namhai man alleged to be possessed of evil spirits whom the Church people of an adjoining village claimed to have cured by faith and prayer. After waiting a year the man presented himself for examination for the catechumenate and though unable to read he passed a faultless examination. At another Church I had to discourage a course of action which

seemed to me to savour of pure superstition. While I was in the building the leader brought a boy and told him to sit behind the desk. I asked what the reason was, and was told that the boy was suffering from ague and that they believed that if a person with that disease sat in the Church and prayed he would be cured.

One of the nine Churches was found to be asleep. They were asleep last November when the sacraments were first administered to seven of the other Churches. Both then and now, they came in for a good deal of good advice from helper and missionary. They agreed to all that was said, but one could see little hope of a speedy period of activity. Another Church was very much alive on one point. They possess a hill which they desire to preserve from farmers who wish to cut the grass for use as manure on their rice fields. They wished me to use influence with the authorities to have grass cutting prohibited. As it seemed to me after I had made enquiries, that the question of rights involved was highly complex, I declined to interfere greatly to the chagrin of the people. It is possible that all but four or five will fall away. From the point of view of the separate individual this is very regrettable, but when one thinks of the Church as a whole, one must desire that the foundations of a new Church should be strong. This Church was quite a new one, and none of the men had begun any serious attempt to study the Bible. We endeavoured to put them on the right lines and had to leave them with the hope that the seed sown would fall into better ground than we could see.

Two other Churches inspired me with greater feelings of confidence. The *Millennial Dawn* colporteur had visited and distributed many copies of his newspaper. The leaders of the Churches in question had examined the paper, and *after comparing the teaching contained in it with the Scriptures, found that Millennial Dawnism was wrong, and decided that they would have nothing more to do with it.* Naturally I was pleased that the people got their direction in this matter not from man but from God.

At Namhai Umnai, an interesting sign of the times was noticed. Outside the town on a hilltop, there used to be a house for spirit-worship under a tree. The tree is still there, but since last year the house has been demolished by the boys of the town. It is hard to say what forces influenced this action. One could not but wish that the Church were strong enough to do the work of construction which ought to follow this act of destruction.

At another Church I was badly deceived by the leader. As usual I went through the roll with him prior to Communion, and asked if all the members were acting up to their profession. He said that they were and to all outward seeming the Church was doing well. Yet at the next place I found that to his knowledge his own brother, one of those who had received the Communion, had fallen into deadly sin. It was too late then to turn back, but I shall have to return at an early date in order to straighten the matter. The last experience of the journey was a happy

one. At Changsun no fewer than 23 people asked for baptism, and I was able to receive 17. Fifteen people were also received into the catechumenate. This Church is doing so well that the people are contemplating a hive off to a village 10 *li* away.

D. M. LYALL.

A recent number of The "Messenger" from Australia contained the following:

THE BIBLE SOCIETY AT WORK.

BY "KOREA."

The first impressions of a newcomer to this land are at the very best only fleeting. Indeed, there are so many "first impressions," that the new ones soon crowd out the old. Every way you turn for the first two years at least, there are new experiences with which you must adjust yourself. Amongst the first is a sense of wonder at the variety of the honourable work that falls to the lot of the fortunate person who is called to be a missionary in this land.

For instance, there are said to be 91 clerical missionaries in Korea, and these, with the help of the medical men and women missionaries, are responsible for the direction and guidance of hundreds of native workers, and up till recently at least, the founding and instruction of the native Church, made up of many thousands of members.

Some of the honourable work that falls to our lot, is the directing of the Bible Society colporteurs. While in Australia we heard a great deal about the work of the Bible Society, but perhaps we never realised how splendid a work it was doing. Here in Korea, seeing the work done, we learn to appreciate in a way we can hardly tell. If we wish to have another vision of the Christian Church we have only to remember the 20,000 Bibles and portions published by the British and Foreign Bible Society every day of the year, in 440 of the principal languages of the world. What that means we cannot say, but we can catch a glimpse as we read in our Korean Bibles, and think of the labour and wonderful, consecrated skill that has gone to make this work possible.

We think of the 1,700 colporteurs and Bible-women employed throughout the world, and the countless villages visited by these people every day.

Each month the colporteurs come in or send their reports to us, and if we have seeing eyes and understanding hearts, how big the work appears. Often, because of the poverty of the people, the sales are small—40, 60, 70 a month—but the possibilities in the sale of even one $\frac{1}{4}$ d. gospel or a $\frac{1}{2}$ d. book are so great, that we are enabled to forget the smallness of the present in the bigness of the future. We do not deceive ourselves in this. There are numberless stories, too well proved to be untrue, of men and women, whole families and villages, being changed, being led out of darkness into light, by the visible means at least of one of

these little books. That the unbeliever and scoffer of Christianity should turn his attention to picking holes in the Bible and attempting to tear it into shreds, is just one other proof of the weakness of his position.

In any one of the hundreds of churches in Korea, there could be pointed out many men, who were once borne down by the weight of the chains of centuries of sin, who are now free, and who, not in a changed environment, but in the reading of some few words in a little halfpenny book found liberty and a transfigured life.

To the new missionary at least there is something particularly satisfying in this work; often we feel about the preaching that a huge percentage is lost—wasted in the air. But in this work there is something tangible. We are sure this is God's Word, and we have a sure promise that it will not return "void." Even the mere words of the promise as we have it, do not seem to convey the greatness of it. The richness and continually expanding immensity of the Word of God is beyond our conceiving.

The religious papers, and in particular the "International Review of Missions" (Jan., 1913), have all had reviews of the great Biblical catalogue issued by the British and Foreign Bible Society. Professor Moulton's article in the "Review" made those of us who read it realise that what is true for Korea is true for the whole world.

Our privileges as workers in Korea are very many, but amongst the chief is the privilege we have of taking some small share each of us in the work of the Bible Society.

A FEW NOTES.

There are several sects which have come into Korea, teaching doctrines contrary to what our missions have taught. And these people seem not content to win fresh converts and teach them their tenets, but throw all their energy into subverting the members of evangelical churches.

We tremble for our poor children, so many of them are so ignorant and weak, and when they hear new teaching they are so liable to become unsettled and confused. Surely this is laying a stumbling block in the way of God's little ones, and there who do it draw upon themselves the terrible wrath of God.

But our hearts are cheered to learn how steadfast most of our Christians remain in spite of these things. In a paper in this issue, we are told of some people who having read the tracts of some of these teachers, took them home and compared them with the Bible, and *decided they were wrong*. Thank God for the way the people stand by the Bible and study it, and for all these years of Bible study our people have had.

Another note of interest was, that a poor deacon in Seoul who had once been a language teacher, but who for some months had had no work, and whose family were living on the verge of starvation was offered

30 *yen* a month to propagate some of those doctrines. It was a large bait for him, but he chose starvation instead. We who are never hungry or forced to see our children so, can scarcely understand just how much grace and heroism such an act calls for.

We have received much good news from Taiku, Miss Rae Mill's has sent us the following:

SUNDAY SCHOOL TEACHERS NORMAL CLASSES.

The most interesting phase of the work to me just now, is one of Mr. Greenfield's brilliant ideas, which we are trying out this spring with great success. It should have been planned for, and worked up to last fall, and beginning on it thus suddenly has grave difficulties, but in spite of them, I am already convinced it is tremendously worth while, and next year, when we can properly prepare for it, will prove even more of an advantage than now. It is the plan of having training classes for S. S. teachers in the country—one class for every group of 8 or 10 churches is the aim, and I think we will just about reach our star next year, though we can not get in quite that many this year; but there will be 14 held before May. The Sunday School has been the weakest spot in our work so far, for in most of the country churches, it has been simply an extra preaching service, as they did not know how to really study the Bible, and there were practically no women at it with sufficient training to teach a class. This is not strange when you stop to remember that 15 years ago there was not a Christian in this whole province, and that the growth of the work has been so rapid that we now have nearly 200 churches, with only six ministers to look after them, and one of them home on furlough. But now that the churches are well started, and our Korean men are better trained every year, we hope to have at least five or six Korean ordained ministers in a few years, and we at last can begin to tackle the Sunday School proposition. Mr. Greenfield was in school work in Seoul, and so brings to our evangelistic work enough of the pedagogue's attitude of mind to really go at this problem with determination and enthusiasm, and he has held in his territory some classes this spring, to train his church leaders in the proper management and teaching of a Sunday School, and we are doing the same thing for the women both in his churches and in the rest of the territory. We select the brightest women there are from each church, and then take them in a separate division at a country class and give them 12 lessons on pedagogy as applied to Acts, the book we are using in the country Sunday Schools this year. When you start in with some women so old and stupid they can't even find the place in the Bible, and can barely stumble over a verse, reading like a child in his first year at school at home, or women so young and bashful

that they can't be induced to look either at you, or at the scholars they teach, and bury their faces in their hands in utter confusion if asked a question, you can imagine 12 lessons do not suffice to turn out model teachers. But you would be amazed at the difference in some of them between the first and last day, and most gratifying of all is to note the amazing improvement in some who studied last year and have been trying to teach since. One woman whom I told she could not teach at the end of such a class two years ago, was one of my star pupils in the best class I've had this year. It is just wonderful what a dear, old stupid woman can learn, when it is God's message she is studying, and that message has taken such a hold on her life, she feels she just must teach it to others. Oh, if folks at home would make one third the effort these dear women do, with no education and no literature to help them, we certainly would have Bible teaching in the U. S. church that would revolutionize that church. As you may infer from this, and some of you may remember from past letters, this is not the first time we have had Sunday School teacher training classes, for we have had them in May in Taiku for two years, but this is the first time we have had them in the country, where we are able to reach hundreds of women who can walk ten miles or so to study, but who can't come fifty or a hundred miles into Taiku to study.

And it especially gives us a chance at the younger women whom custom and home duties keep from Taiku, but who are just the ones with latent ability whom we most want to get hold of and train. Do pray for us in the many problems of this new venture, that we may be wise in choosing the right women, and that in their training in our striving for correct methods of pedagogy, we may never lose sight of the far more important qualifications of a teacher, spiritual insight into God's truth and then loyally living up to the vision.

The greatest joy in getting out into the country again is the glad meeting of dear, old friends. So many, some that I can't even remember, tell me how they cried and cried when they heard I had gone to America, and that they never stopped praying God to bring me back, and now they are so happy because God has heard their prayers, and we have met again. The dears—I do love them, and I am sure you must be glad with us that God did answer their prayers and mine, and bring me back. Happiest of all have been the hours with my own loved Quan See. How I wish I could make you feel her charm and really understand the depth and the sweetness of our fellowship together. When I am tired or lonely or sick, or the heart-ache gets almost too great to be borne, just to have her sit beside me close, on the mud floor, and gently stroke my hand quiets the pain and rests one so. I'm sure I don't know how I could have lived thru some of the hard hours in the country without her. You know I sent her to Pyeng Yang for three months' study in Miss Best's Bible Institute last spring, and Oh, I did miss her so. She was gone when I left in May. But it was worth it, for she has developed splendidly and is so much more of a help and dependence in the teaching. Any time I am too tired to take a class or an evening meeting I can safely turn it

over to her, besides her own work. She has now graduated from her job as joint cook and Bible Woman, and is Bible Woman only, and a peach at it too. I have a new cook for the country—dear, stupid, slow, old Choe See, who used to be our “Charity patient” in the Manshun. You remember the aristocratic old widow who had been driven out from both her home and her husband because she was a Christian, and was quite destitute? She’s quite impossible as a house servant, but does very well for the extremely simple cooking one can have in the country. I made a desperate effort and screwed up my courage to the point of offering to send Quan See to Pyeng again this spring, as the institute is a five years’ course, and she had had only two years, but God took mercy on me, and made her home conditions such that she thought she ought not to go so far this year, but can travel with me, going home between trips to see that things are all right there. Oh, I am so thankful! I guess He knew how sick and wretched I was going to be and how I needed her.

The great sorrow of my country work this year is seeing the awful poverty of my people. They had almost no rain last summer, and as a result it is a famine year. I think the majority of our country people can only afford two meals a day, and some are living on dried grass, old nut shells, and anything they can scrape up. It is just heart-rending. As a result they are going by hundreds, I guess even thousands, up to Manchuria. In many places only a handful are left of large and flourishing churches, and in some places, practically everyone has gone. From the top of one of the hills about here I watched them go yesterday—a long line of white figures one after another. A girl on my side asked, “Is it well to go?” And I replied vehemently “No, no—it always means hardship, and usually death,” for we feel we must keep our poor people when we can, for they don’t realize what misery they are going to. The girls’ eyes filled with tears, as she said “My sister has just gone!” I felt so sorry, and then tried to lighten my black picture as much as I could, but the silent, hurt look staid in her face. Oh, pray God for mercy, and a good harvest for my hungry people this fall.

MEDICAL WORK OF HALL MEMORIAL HOSPITAL AT PYENG YANG, KOREA.

Dr. Follwell was in charge of the work till the 20th of March, 1912, when he left for America on furlough. Dr. Choi, the first assistant, was then in charge until the 1st of April, when I arrived and became responsible for the work the rest of the year. I found that Dr. Follwell had worked up a splendid clinic and had earned a fine reputation as a physician and Christian. He had also trained the assistants to such a degree that it was very easy for me to step in and take charge of the work. I feel much indebted to him and to the workers, Dr. Choi Sungku, Mr.

Choi Myunho, and Mr. Saw Yunhyup. Without their efficient service, I would not have been able to carry on the work.

From my observation of the work this year, I came to the conclusion that the hospital is filling a decided need in Pyeng Yang, for though there are other dispensaries and hospitals, most of them are non-Christian. If our hospitals were erected only for the sake of charity or philanthropy, they might be dispensed with for a time, but the Church needs them in the work of evangelizing, so they are meeting a vital need. They are also a great blessing to the Christians, who much prefer them to a non-Christian institution. The sad feature of our work in Pyeng Yang is that it is so crippled by the lack of necessary building and equipment. We have a big clinic and a large opportunity, but we are not caring for it as we ought to. Many cases cannot be operated because of fear of infection and dire results; many cannot be received as in-patients because we lack the place to keep them; and thus we lose many of our best opportunities, for our work is the most telling in this class of cases.

The major part of the work necessarily has been in the dispensary, or with out-patients, still we have attempted some surgery and have had fair results. We removed four copper needles, one and a half inches long, from the abdomen of a youth who had had them inserted for the cure of stomach trouble. He recovered nicely and gained many pounds in weight. We operated three cases of liver abscess, two of which recovered well, but one died. One of those who recovered picked up so well that when I met him a few weeks later I didn't know him till he showed me the wound in his side.

A lad of fifteen came to us with bone disease of the leg and we advised an operation. We had to remove all the bone from the knee to the ankle except a thin shell, and then to add to his troubles the wound did not grow together well, so a deep, wide sore was left that had to be covered with skin. One of the assistants suggested that we ask the boy's father to furnish the skin, and so we did. He hesitated a little, but soon agreed to submit to the knife to save his son from suffering. At the time of the operation, we had them on tables side by side, and the father was put to sleep but the boy was awake and witnessed the whole proceeding. When the boy saw his father struggling under the early stages of the anesthetic, he began to weep. Just then one of the assistants remarked to him, "See how your father is suffering in your stead. Ought you not to be thankful for such a father?" It was an object lesson to us also of the suffering of Jesus Christ for us.

These are only a few of the more interesting cases. I am glad to say that all who were in-patients professed to believe in Christ as their Saviour, and they seemed to be sincere. How many of the out-patients were led to a knowledge of Christ or made to seek a knowledge of Him God only knows. We tried to "lift up the Saviour."

Dr. J. H. Wells of the Presbyterian Mission in Pyeng Yang left on furlough in June, and I was asked to take his place in caring for the missionary community. This I did gladly. There were a few serious cases

during the year and two fatalities, which caused great disappointment and great loss to the whole missionary body. Mrs. Billings went through a hard siege of Scarlet Fever, but the rest of the members of our Mission, including children, enjoyed good health on the whole, and we are grateful to God for this. Doctors Hall and Cutler rendered much service at times when I was absent and took a great burden off of me by caring for Jamie Sharp during his protracted illness.

I also made one trip to the Suan Mines at the call of Doctor Stryker to assist with an operation, and I have treated several transient visitors.

The year has been a very pleasant and profitable one temporally and spiritually, and for all we give glory to God.

A. G. ANDERSON.

A TRIP TO THE SEA COAST.

During Mr. Welbons absence on one of his itinerating trips the children and I left for a nine days trip to the eastern sea coast. We left home Tuesday morning about 9 o'clock with a journey of 60 *li* before us. Our road lay through Mr. Crothers territory and he had planned our stopping places.

Our party consisted of baby Alice and myself in my large chair with four coolies, then Barbara and Mary Eleanor in a Korean chair carried by 2 men and Henry and Charles in another Korean chair. One pack horse carried food boxes and bedding and two women rode upon it by turns. Alice's basket bed and our baggage were carried by a coolie and the Boy, so called cook, known as Pindiggie, dressed in his best clothes and carrying his belongings in a little Japanese hand bag ended the procession.

We had 3 ferries to cross the 1st day and getting every body into the boats and out again delayed us greatly.

We made it a rule that the children's chairs should go first, then my chair, then the horse and load of baggage. At one crossing the boat struck a part of an old bridge and the little pack horse fell with two feet into the water. His Mapoo and others close by held on to him and his load and saved our boxes a wetting. The Koreans had their noon time meal at a wayside inn and we ate a lunch out doors.

Late that afternoon for some miles the country thro which we passed had a peculiar reddish tinge and the sunset added a rosy glow to the land scape making our ride, late tho it was a lovely one.

The people in the church at Kori Kol welcomed us kindly and tho our large party must have crowded them room and meals were found for every one. The one woman stayed with me and the children in the church, and the other who accompanied us as a Bible woman, was near by.

We rose at four next morning for 80 *li* were to be made that day. It takes some time to bathe 5 little people before breakfast and counting

the horse there were 14 Koreans in our party to be fed. By seven o'clock after having a prayer meeting with the church women we were on our way. There were thirteen mountain passes before us and we started out in a heavy fog which later turned into a light rain. We stopped at a village inn for noon meals having come 50 *li* and the remaining 30 *li* were easily covered that afternoon in a few light showers.

We received a most cordial welcome when we reached the church. It happened to be Wednesday prayer meeting night and I hesitated about taking the church for sleeping quarters for myself and the children, but the church people assured me that no house was large enough for us and prayer meeting met in one of the houses where I believe most of the congregation sat out of doors. I had a little service with the women while Pindigie was hunting up charcoal, boiling water, and unpacking. At least this is what Pindigie was supposed to be doing at such times, but I usually found him seated in the midst of a crowd of sight seers examining the contents of his hand bag, combing his hair and admiring himself in his tiny mirror.

The rest of us may have looked rather travel weary sometimes, but Pindigie kept up the respect of the family in all kinds of weather.

We dropped off to sleep that night with the intention of rising early for the last day of the journey, but were wakened at four by a gentle but steady pattering of rain. It gave us a long quiet morning with the women that we would not have missed, and nothing was lost by the rain for when there were a few signs of clearing at eleven, we called for the Koreans rice to be prepared while we ate a hasty lunch and packed up. We passed thro some beautiful parts of the country that last 60 *li*. There were mountain streams to cross and recross, and one deep gorge and a waterfall which fascinated the children.

It was just sunset when we caught our first view of the sea, and we felt fully repaid for all the journey.

Friday morning the children had two good hours on the beach before it began raining, then we had a meeting at the house with 17 women from the near by church groups. Saturday and Sunday were both lovely and we had meetings for the women on the beach both mornings and afternoons.

There were sheltering rocks and groves and pines grow down almost to the waters edge, near by was a fishing village and salt works and on the rocks are several kinds of coarse kelp or sea weed which the Koreans find good eating. These kelp gatherers, Korean women seemed to fear that we had come to look into their industries but when assured that we had no interest in them but sight seeing, one old lady offered Alice a handful of sea weed asking if she would not like it to chew on.

Monday morning found us turning homeward. At noon we stopped in a new church for lunch where some of the women from other groups near by who had not met us Sunday, came in and we had a little talk together. That night we spent again in Nak Tol and the following day made 80 *li* again to Kori Kol. It was pleasant along the way to meet

again the people in inns and villages who had seen us going over to be greeted as old friends.

Wednesday our last day we were looking forward to our dreadful ferry boats, but when the time came we found that things might be worse than ferry boats, and that was no boats at all.

At every one of the three crossings we had to ford the streams for it was market day in the city and the boatmen had gone in town with the crowd.

Never were people happier to reach home than we, tho we say that may be *some time* we may go again. It was a pleasure to meet these Christian women in these far away groups and an inspiration to see how much is being accomplished thro the study of the word and the power of the Spirit to reveal the truth. With only one or two exceptions none of these women ever attended any of the large classes, yet they are making good progress in studying the gospel and in living and preaching it.

SADIE M. WELBON.

WOMAN'S ACADEMY, SEOUL.

BY MISS LEWIS.

As we come to the close of the school year and to counting over our blessings they are more than can be numbered. We have little of regret as we look back over the past months but much to rejoice in and be thankful for.

Last fall during annual meeting, the last things to make it possible for us to enter our beautiful new dormitory were completed, and the whole school faculty and the students alike with hearts full of gratitude rejoice in our new home, and we can hardly find words to express our gratitude to Mr. Severance for the beautiful gift and for his personal interest in every detail of the furnishings, and also to Mr. and Mrs. Miller for their untiring efforts to have everything suited perfectly to the needs and in place when necessary.

The large sunny dining room has done service for study hall, gymnasium, music class-room, and chapel all year, as well as a gathering place for our guests at our Christmas entertainment. The laundry has been highly commended for its usefulness and it furnishes the girls a convenient place to do their washing away from cold and rain. In the bed-rooms are iron-cots, clothes chests, a study table, mirror and waste paper basket, nothing elaborate but neat and serviceable. Gas in the kitchen has proved an economical and eminently clean way of cooking the rice. Owing to delays the heating plant was not installed until late, and even then was not far reaching in its heating capacity although it was well supplied with coal. The girls were however cheerful and with smiling faces occupied the warm end and hoped with the rest of us that things might be corrected before another winter. In the basement two

rooms have been fitted up for candy kitchens and four girls all year have paid half their board and tuition making chocolate creams. A market has been found not only among the *foreigners* here in Seoul but also in the stations and in the mines.

The faculty has remained very much the same this year as it was last except that as necessity demanded it when the new year was added and funds not available for securing other teachers, we have been able this year to call upon foreign help. Miss Avison has given full time to the school all year without missing one recitation. Miss Brownlee has devoted her time entirely to the school since spring owing to the absence in Pyeng Yang at the Bible Institute of our dean and one of our teachers, and Mr. and Mrs. Pieters and Mrs. Miller have assisted.

The Japanese teacher has not only taught Japanese every day to each class but has also added to that, Botany, drawing, knitting and flower making. Miss Avison's music pupils have made very rapid progress and one of them now is playing the organ at the evening service at Dr. Gale's church and also at the devotional meetings of the girl's Christian Association.

Shortly after going into the dormitory in the fall, we had an informal tea for the mothers and friends of the girls when we had about a hundred or a hundred and fifty guests. When the Women's Bible Class of the winter was invited although there were several hundred in the building at one time they did not tumble over one another, and one dear old lady in her ecstasy remarked that the building must have a thousand rooms, and another that it was next best to going to heaven. Just before Christmas we had a sale of foreign embroidery which the girls in the work department had been doing and it also gave the foreign ladies a chance to see the new dormitory.

Our Christmas entertainment was held in the dining room for lack of a larger place, and it was crowded to its limit. Dr. Underwood gave the address to the girls and they did themselves proud by their organ playing, recitations and singing. Owing to an extra year being added to the course of study, this year there was no graduating class, but there were very pleasant exercises held in connection with the giving of the passing cards. The last event of the year was an exhibition of the industrial work of the school held in the dormitory when all the friends of the school among the ladies, Korean Japanese and foreign were invited. The reception room served as a pleasing background to the display of drawing, map work, and embroidery, while in the dining room the flowers which the girls had made went like hot cakes and also much of the knitting and Korean embroidery. The patch-work quilts and Korean garments were very much admired. The girls and their building both received much praise that day.

The Girl's Christian Association in the fall was reorganised on a committee basis and the committees have been hard at work all the year, especially the missionary committee which busied itself all fall superintending the preparing of the Christmas box which this year they sent

down to Quelpart the island south of Korea where the first missionary from the Korean church went. It was filled with beautiful new clothes candy, nuts, Christmas tree decorations, testaments and tracts. Since the first of the year the girls have each pledged so much a month to missionary work, and have been sending anywhere from ten to sixteen *yen* a month to the work of the Korean Church in China. By fall they are hoping a Bible woman will be available to go to Quelpart and then the money is to go towards her support. The class prayer circles meet every Sunday morning and we are so happy that in answer to those prayers a number of fathers and mothers have believed during the year. Six or eight of the girls have served as substitute teachers in Dr. Gale's Sunday School on Sunday mornings, and six or eight others have been regular teachers at the children's Sunday School in the afternoon.

The happiest week of all the year for the girls, the fruit of which we are still seeing was the first week of January which was observed with the churches as a week of prayer. During that time the girls spent the morning in prayer and in the afternoon Dr. Hardie of the Southern Methodist Mission came over and held a series of meetings. All the girls received a blessing but especially some who were more or less of problems before, have since been so completely changed that you would not recognise them for the same girls, and now they are a constant inspiration to their classmates and comforts to their teachers. We trust that as in the past we may have another such series of meetings next year for we do not wish a single girl to leave the school until she has completely consecrated her heart to Jesus Christ where the Holy Spirit may rule and reign that she can be a channel through which God can work through every day of her life.

All the out-look is bright and promising and now that we are thoroughly established in our dormitory, we need only a new recitation building equipped to our needs and an endowment sufficient for running expenses to make our happiness quite complete for it is hard to make bricks without straw. In the spring we hope to start our normal work and if it is to have the attention it must have to make it effective we need immediately that normal worker whom all have been searching for several years. Besides her also we need some one to take hold and push the industrial department. Miss Brownlee has done what she could with other teaching and it has come apparent that the whole time of one person is needed if the work is to be successful. There are so many girls who cannot come to school unless they have some help, so that the self-help-department has been started for their aid, also that we may send out girls with trained hands as well as hearts and heads. Where is there a better opportunity to send out Bible women trained in a systematic Bible course for four years, or qualified primary teachers or house keepers trained to cook and sew? Onward and upward is the word and not delay and retrenchment.

AN EASY COUNTRY TRIP.

One of our women foreign missionaries who had been disabled by ill health for some time, received one day to her unspeakable astonishment, a call to go to the country and hold a class.

The Colporteur who brought the request knew quite well how long she had been ill, how seldom she had been able even to leave the house, and how she had scarcely been able to attend church a half dozen times, in months. So she could scarcely believe her ears when this call reached them. To go out and stay in one of those little huts for an eight days class, with all the unsanitary and trying conditions, it seemed at first impossible, and yet—the thot flashed across her mind, that if this were a call from God, and she were to step right out in faith, as He led, He would take care of it all. So preparations were made, she grew wonderfully better in strength and spirits as she prepared, and she went down to that village and held her class. Let me give her own words.

“It seemed as tho God had specially arranged it all for me with regard for my weakness, I was “personally conducted.” I never saw so nice a village since I came to Korea, everything or nearly everything usually disagreeable was eliminated, every home was so clean, floors and utensils fairly shining, I never saw an insect worse than a fly or mosquito during my stay, and this in the month of June when insects usually flourish. There were *no kugungers*. The people I met were as perfect ladies and gentlemen, in all their conduct towards others or myself as far as I could see, as any I ever met in the world. The little gardens in the Christian homes were tidy and bright with flowers, the children far cleaner than any I have seen in Korean villages hitherto, and the women were neat and tidy, with neatly combed hair, and shining faces. Yet these were new Christians, many very recently converted, and none over 3 or 4 years standing. Tho it was a busy time in the fields and homes, out of 45 women believers, some 24 studied at *all* our day classes, except the reading lesson, for three hours; 31 to 34 met with us every evening in the general prayer meeting, and every one was present 3 times on Sunday. They work hard preparing their food, caring for their families, many rise at 4.30 a.m. but they seldom seemed sleepy, and I marvelled at their eager study, the way they concentrated their attention, and the signs they showed of deep spiritual life.

It isn't any easy matter for them to study, or for any one to teach them, not one of them had ever attended any sort of school. Some 7 or 8 could read haltingly, 4 could read tolerably, we took up John and read along verse by verse. Painfully, stammeringly they picked it out syllable by syllable, so agonizingly intent on getting the right syllables together, that it was hardly possible at first reading, for the readers or listeners to be sure just what was said in that verse.

Add to this the presence of 4 to 8 lusty babies of from 6 months to a year or two old, and the moral impossibility for them all to be still at

once, and you glimpse the situation. Just as some poor mother had almost conquered her verse, either her own or somebody's else child would set up a howl to make the welkin ring. Everybodys attention distracted at once of course. The mother hastens to offer the one efficient soporific in her possession, and we continue. When what the verse or passage tells, has been made clear to everybody, as to its plain outside meaning, we try to bring out by questions, illustrations, explanations, other scripture, and frequent repetitions, at least one lesson to be learned from it, its deep spiritual truth, but just in the midst of what seems an effective illustration, when everybody is listening intent, and one could hear a pin drop, a baby pokes another baby's eyes, or pulls its hair, or comes to grief in any of a hundred different ways, with that baleful facility common to all babies. All the grandmothers make vigorous suggestions, it takes five minutes at the *least*, and may be ten for quiet to be restored, the whole point of that part of the lesson is lost, and we begin again, and so this incident is repeated over and over during the whole hour, till one is sometimes almost in despair, and nerves are worn to a frazzle, if they are not very very tough.

The wonder is not so much that we stand it, and keep sane, but that these dear devoted mothers are not only willing, but eager to come day after day, and sit hours with such handicaps to contend with; eager to learn and so patient and gentle with the little interrupters. Wonderful courage, wonderful determination and hunger for Gods truth, only could make women work like that, and how sweet it is to them, how their eyes shine when some new light reveals more of Gods goodness and love.

"What delights can equal those that stir the spirits inner deeps

When one who loves, and knows not, reaps a truth from one who loves and knows."

Men missionaries don't know what difficulty is in teaching a class, nobody does but those who teach a local country class of women, where the babies are in evidence. The young mothers cannot often get off to a big general class at a distance, and there the majority is usually older women, and less babies. But in a surprising way we got on in spite of the babies, and covered the first three chapters of John, as to main facts and great outstanding lessons. But on the morning of the last full day, my heart was burdened with the desire to rivet, as it were all that had been gone over, that a deep impression might be left on these women's minds. As my 2 women helpers and I were praying for the Spirit's light and grace for the day, *it suddenly leaped to my lips to pray that God would keep those babies still.* He must have inspired the prayer, for I fear it never would have occurred to me that He would answer a prayer like that, from me at least, my faith was weak even as I prayed, and yet that morning, *tho' there were 5 babies there, not one of them made the least noise, in fact they all slept thro almost the whole two hours,* and there was no soothing syrup within 20 miles of that place. Do you know that in spite of this I didn't dare fully hope He would keep them still thro that tiresome afternoon hour too, when even the mothers are more apt to be

tired, yet *all the babies there but one, slept all the time, and that one, usually the noisiest, tho wide awake, never once peeped during the whole time of study.* How God shamed my want of faith!

Tho often very tired at night, I wakened in the morning with a peace and sense of refreshment I had not known for months, ready for a new day's work.

The lady of the home where I was entertained had given up her best of only 2 bedrooms to me, and as her daughter was working for others, she did the whole of the house work herself, preparing food for the two who were with me as well as for her own-family. She rose before daylight, and did not retire until very late, but she made time to attend all the classes, and always had learned her verse that was given each day to be committed to memory, and remembered almost better than the younger ones, the lessons of the previous day. When we came to leave and wished to settle accounts she absolutely refused any remuneration whatever for all she had done and given, and we only succeeded in getting her to accept anything, by offering it as a gift for her daughter. Could any one help loving such people?

My informant told me this about her class because she thought it meet to glorify God for His goodness, and to help strengthen the faith of others. Another marked answer to prayer given her at this time was that although her voice had been too poor even to lead in singing at morning prayers, for months, she was able thro the whole course of lessons to sing with these women, so that it was possible to have all the hymns they could have had with any one. So God helps us when we are in His path, and follow His guiding hand.

RESOLUTIONS OF SEOUL STATION, KOREA, ON THE DEATH OF MR. L. H. SEVERANCE.

In view of the overwhelming tidings of the passing of Mr. L. H. Severance, the members of Seoul Station unanimously passed the following resolutions.

1st.—That we as a body and as individuals wish to express to Mr. L. H. Severance's family and friends in America, our profound sorrow over their loss and our sincere sympathy with them in this sad bereavement.

2nd.—That we wish to express here our deep feeling of gratitude and affection for Mr. Severance, and our undying appreciation of the friendship he showed for us all and which he has, ever since we knew him, continued to prove in many ways, and for the way in which he gave himself to us as well as to our Lord's work both here and everywhere.

3rd.—That we wish to give some little expression to our high appreciation of his character as a noble Christian gentleman. First of all he was a true friend to the cause of Christ, a true follower of Jesus, and though the monuments to his generosity here in Korea, not only in the

hospital, Medical College and the schools but in many other forms, will continue to speak of him and carry on the good he began, he has left a more undying record in our hearts, a memory of love and faith and Christian devotion.

4th.—Resolved further that these resolutions be published in the "Field" and some American Church paper and forwarded to the members of his family.

Signed by the committee { H. G. UNDERWOOD.
O. R. AVISON.

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